

# BIBLE SOCIETY RECORD



Tibetan Traders Receiving Scriptures

(See page 45)



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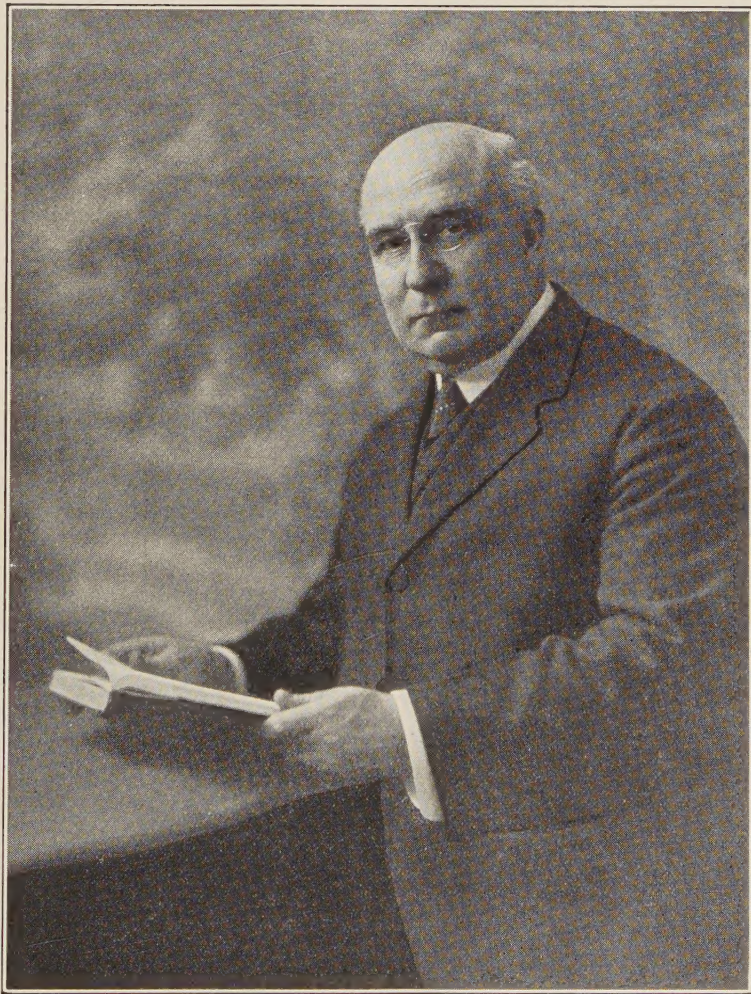
## Twenty-five Years

ON January 2, of this year, the Reverend William Ingraham Haven, D.D., LL.D., rounded out twenty-five years of service as General Secretary of the American Bible Society.

He came to the Society from his pastorate of Saint Marks, Brookline, Mass., and has been continuously at his desk at the Bible House during the eventful years since. Perhaps no similar period in the history of the Society has been so crowded with important occasions or so marked by a strikingly rapid and steady advance in the Society's program. Some of the outstanding events of these years are the expansion of the Society's program in the United States, by the establishment of Agencies located in different sections of the country for the purpose of organizing the Society's program of Bible distribution; the raising of an endow-

ment fund of a million dollars in connection with the gift made by Mrs. Russell Sage; the equipment of the soldiers and sailors in the

world war with New Testaments and Scripture portions, not only in English, but in eighteen other languages; the extension of the Society's program in foreign fields, both by the opening of new Agencies and by the extension of the work in Agencies already long established; the celebration of the tercentenary of the King James Version of the Bible; the elaborate and extensive celebration throughout the entire world of the Society's one hundredth anniversary; the marked increase in the annual distri-



WILLIAM INGRAHAM HAVEN

bution of the Scriptures from an average of about 1,900,000 for the first five years of the period, to an average of nearly 5,000,000 in the last five years of the period—a total for the



entire period of about 86,000,000 volumes; a substantial increase in the current income of the Society from living sources, and the receipt, during the period, of three legacies, each one amounting to more than three-fourths of a million dollars.

A period in the Society's history with such outstanding events and achievements, in which Dr. Haven had such a prominent and conspicuous part, gave an occasion for rejoicing, which the Board and the Auxiliary Societies, the staff and Dr. Haven's many personal friends were glad to celebrate.

At the meeting of the Board on the third of January suitable recognition was made of Dr. Haven's anniversary by the offering on the part of President Emeritus Wood of resolutions, which appear on another page of this issue of the RECORD. The seconding speeches in connection with the resolutions were a splendid tribute to Dr. Haven in recognition of his years of distinguished service. The resolutions were unanimously adopted and ordered spread upon the minutes of the Board and presented to Dr. Haven in engrossed form as a recognition of the high esteem in which he was held by the Board. Vice-President E. Francis Hyde presented on this occasion a vase of twenty-five American Beauty roses tied with an inscribed ribbon.

Dr. Haven's colleagues and the entire office staff assembled on the actual date of his anniversary to extend their congratulations, expressions of appreciation, and assurances of good will. The large staff of workers both throughout this country and in the foreign field who were deprived of the privileges of this gathering joined in these festivities through personal letters addressed to Dr. Haven.

Some of the Auxiliary Bible Societies most closely identified with the Society's program and having personal contact with Dr. Haven

passed suitable resolutions of congratulations, two of which are printed in subsequent pages of the RECORD.

A group of twelve of Dr. Haven's friends, all members of the Board, gave a dinner in his honor on the eighth of February at the Hotel Biltmore in New York City. Invitations to this dinner were issued to the friends of the Society and of Dr. Haven; to all members of the Board of Managers and the Vice-Presidents of the Society; to members of missionary and similar boards with which Dr. Haven has been connected; to Secretaries and other officers of Home and Foreign Missionary Societies; to leading ministers of the city and to leading Christian laymen and women in the community. The dinner was held at the time of the Conference of the Home Agency and Auxiliary Secretaries in New York, who attended the function. There were about three hundred persons at the dinner.

Mr. J. Henry Baker, of Baltimore, Maryland, a Vice-President of the Society, presided. Bishop James H. Darlington, of Harrisburg, Pennsylvania, offered prayer. Addresses were made by Bishop William F. McDowell, of Washington, Dr. John H. Finley, of the *New York Times*, and Dr. Haven. These addresses are printed in this issue of the RECORD for the enjoyment of the many friends of the Society who were unable to be present and participate. The benediction was pronounced by Bishop Luther B. Wilson, of New York.

Dr. Haven, with characteristic modesty, recognized in these occasions not only personal compliments intended for himself, but the manifestation of deep interest in the work of the American Bible Society, which has found such a large place in the hearts of the Christian constituency in this country, and which has made such notable progress during the past quarter of a century.

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## Our Honored Guest

By the Rt. Rev. William F. McDowell, D.D., LL.D.

**M**R. Chairman, Doctor Haven, Ladies and Gentlemen: Men from Washington just now are careful to read what they have to say, not knowing what may be done in the way of investigating committees, and not wishing to expose themselves to the peril of extemporaneous utterance.

One who is asked to respond to such a toast on such an occasion, does not quite know whether to adopt the manner of coming to bury Cæsar or coming to praise him; and in

this case the confusion is wholly due to the subject himself. I am under a further restraint in that our honored guest, my friend for many years, has issued an injunction to the effect that I am not to take advantage of my long acquaintance with him to tell the truth about him; which puts me in the same position as that of the negro orator who explained in his speech that he closed his eyes to the facts and would go ahead to say what he wished. And this, I judge, is the only course open to me



now. And any one at all familiar with the personal facts in this case can see that closing one's eyes to them imposes limitations of a very serious sort upon a speaker desiring picturesque effects, and not used to such restraint.

Our congratulations and felicitations, dear friends, go both ways tonight: to our friend, Secretary Haven, and to the American Bible Society, representing all the churches. He, for twenty-five years, has had this fine field of holy endeavor into which to put his life, and we have had him. We are both to be congratulated.

The days and the years of his life in this service have been troubled on every side; and these troubles have beat upon all men in such places as this. And many men in the years have themselves become agitated and nervous, adding to the current confusion by their own confusion. We are grateful tonight that God has given to this Secretary steadiness of spirit and manner like that of William of Orange, who was composed and tranquil in the midst of raging billows; and that this Secretary has daily done the day's work unhesitatingly, unresting, and without fussing or fretting. He has particularly avoided fretting and fussing those who have

worked with him, and that calls for their gratitude; because in this period in which so many nerves have been used for the purposes of making additional nervousness in the world, anybody who refrains is a public benefactor. For nerves that use themselves up in being nervous are like feelings that exhaust themselves in being felt. They are rather hard to get along with.

I asked a very gifted woman what I should say about our friend. She said, with a personal allusion that I did not quite care so much for, "He's altogether the nicest man to

get along with I ever knew." It wasn't his wife that said it. I did not ask her. We have this secretarial treasure in an earthen vessel; but it has been a perfectly reliable vessel, itself showing the excellency of the power of God. Indeed, without any irreverence, I think it may be said that, in a very real sense, Dr. Haven is like those Holy Scriptures which we all hold so lovingly in our hearts. For the essential purposes for which they exist, for their high uses in human life, for what they are and not for what they are not, this

Secretary and the Scriptures are very much akin. If there had been no American Bible Society and no secretaryship twenty-five years ago, we would have needed to create them, in order to furnish this man a perfect and congenial setting for his character, his spirit, and his life's large activities.

That it has been so good to work with him; that his work has won our praise in such measure, has been partly due to his temper, his spirit, and his character, and partly to the remarkable harmony between the man and his particular work in the world. One cannot say what he would have been or done in any other position. We need not even try to imagine

it. This is his place, and he has been in it as he ought to have been. In spite of his theology and my own, I am almost compelled to say that I think he was foreordained to be Secretary of the American Bible Society in this period of its history; and we all rejoice that an exaggerated free will has not frustrated, as it often appears to do, the better purposes of God. And what a ministry it has been! It makes the pulses beat pretty hard tonight to think of a lifetime spent in such intimacy with the book whose leaves are yet for the healing of the nations, with the creation and spread

### An Appreciation of Dr. Haven by the Board of Managers.

With great satisfaction the Board of Managers places upon its records a statement of its grateful appreciation of the services and companionship of the Reverend Doctor William Ingraham Haven, for a quarter of a century a Secretary of the American Bible Society.

During these twenty-five years many important events in the history of the Society have taken place, and in the development and accomplishment of these the ability and tactfulness of Dr. Haven have had a conspicuous influence; while in the regular work of the Society he has shown a faithfulness that has been a devotion, and has displayed remarkable ability and efficiency.

While thus serving the Society in practically all the departments of its activities, he has been able to take an effective part in the management of numerous important organizations which are engaged in various fields for the advancement of the Master's kingdom, and in which his active co-operation has widened the interest taken in the American Bible Society.

Both within and without the Society, he has always been ready to consider and treat with deference the views and suggestions of others, thus encouraging a spirit of friendly and helpful co-operation.

The Board takes pleasure in wishing for Dr. Haven many years of usefulness, of health, and of happiness.



of this literature of redemption in the wide world. Slightly paraphrasing the words written of another, we may say of Dr. Haven that he has spent his life guarding the Word and the way of life, and spreading the Word of power. I do not need to remind you of the discussions of the generation in which we have lived and worked; and it would not be proper for me to say a controversial word upon the questions which agitate our day; but I cannot forget that more than forty years ago, in our seminary days, we both read Professor Bruce's small volume on the "Chief End of Revelation," and started into our ministry at the same time with that living note of redemption in our ears, and that living figure of the Redeemer before our eyes. Other sacred books were in the scheme of our early studies together, but no other had in it more centrally the person of Jesus Christ, the Redeemer of men.

We read the popular statement of a very popular writer on the Bible—that the Bible is above all things else an interesting literature. No one has found it more interesting than this Secretary. He has loved both the inside and the outside of the Book. Its literary forms have charmed him, as they have all who yield to their spell; but he has had steadily the better view than that of an interesting literature, true and lovely as that is. For him this has been above all else a redemptive literature. With this view it has not been necessary to take side with timid reactionaries or with destructive radicals. For these fruitful, productive years, he has held to the Scriptures as the Word of the everliving God, because the Bible is the only record of the redeeming love of God, and because in the Bible alone we find God drawing near to men in Christ Jesus for their salvation. And this conception of the Scriptures easily keeps one steady in a time of storm.

One may well be grateful, as I am sure Dr. Haven is, that he has been related to the creation and spread of such a literature as this—the literature of redemption. Other religions have their sacred books, with their doctrines and their duties; but this one alone infallibly brings God to men for their salvation, and shows men the way to God for life. For this supreme purpose it works; it works in strange ways in the living proof of God's eternal presence in it for man's redemption.

And a man gets his usefulness in the world, and determines his final place in the world, in part by his relation to a literature like this.

Our world sees nothing finer in the way of adjustment than a real man in a worthy calling. And that our dear friend has been permitted in God's providence to have a full quarter of a century of such relation to such a literature, to all nations through such a literature, and to the living Master of life in the spread of it, calls for praise and thanksgiving.

I once heard of a printer who said: "I must set this type and print this book with care; for this is the story of Jesus Christ, which a man may read and find life." I heard of a binder who said that he must "bind this book with love and prayer, for the story of Jesus was between the covers." I have read of an artist who in all his work kept a window open toward the infinite. And I have known a Secretary who took up his office and carried it across the dusty world for a quarter of a century, with clean hands, and presented its product as he would have presented the sacramental cup to the lips of men, because it forever carries the living presence of the living Christ. And all alike,—printer, binder, artist, and secretary,—found their ministry to men in this holy service through the Word and the inspiration of life.

I cannot forget, as I come from Washington this week, that one fair day in May, 1916, in that city, one of the services in celebration of your centennial was held. More than one person spoke to the vast audience in Continental Hall; but the address that gave distinction to the occasion, as his addresses always did, was made, as some of you, and as the Secretary will remember, by the President of the United States, son of a Presbyterian minister, whose rare perfection of style and high ideal of life and government came straight out of this living book, which was to him a light and a guiding inspiration. On the day his wornout body was buried this week, from his own well-used, well-worn Bible were reverently and triumphantly read stately and triumphant words, with which one may victoriously face any life in any world.

William Ingraham Haven, speaking for all the churches, and for a multitude in many lands, a multitude which no man can number, I salute you, and rejoice with you that your life and name are and will be forever united with the Word of God, which abides forever. May that Word continue to be a lamp unto your own feet, and a light unto your own path, until the eternal morning breaks.



# The Bible in Modern Life

By John H. Finley, LL.D.

**M**R. Chairman, Dr. Haven, and Mrs. Haven, Ladies and Gentlemen: I have brought my notes, too, but for a different reason from that which was mentioned by the Bishop. I thought I should be so frightened here among bishops and ministers, that I should forget what I wanted to say on my subject. Mr. Chairman, in the language of the newspaper, those who make the subordinate speeches are called, I am reminded by your figure of speech, "also spokes." I hope I shall not show myself a sector of a tire. I find that Bishop McDowell had some difficulty in finding some phrase that would adjust Presbyterian predestination with Methodist free will. I think I have it, Bishop! I will give it to you for your use. It isn't original. I got it from an old professor of mathematics, in Princeton University. When anything rather extraordinary, such as—well, such as Dr. Haven—would appear, he would say, "Well, it's almost providential." I myself am quite ready to say that it was providential, entirely so; however, I see the difficulty of the Bishop, being a free-will Methodist. And so I give that over to him.

I began to get ready for this address—rather unwittingly I am bound to say—many years ago—well, quite half a century ago! It was out on the prairies, and some good person down here in the East, not knowing much about the place, wrote a song about the Bible, which we used to sing out there—a song that we sang, never dreaming that it was all about us:

Far out upon the prairies,  
How many children dwell,  
Who never read the Bible,  
Nor hear the Sabbath bell.  
And when the holy Sabbath  
Wakes us to sing and pray,  
(Here in the East.)  
They spend the blessed moments  
In idleness and play.

Of course, we didn't have Sabbath bells out there on the prairies; but we had everything else. We did read the Bible, and we never thought of playing on the Sabbath. And I can't be grateful enough to that prairie mother who taught me to read the Bible at her knee. When I was ten or eleven years of age, I had read it through twice; and, of course, parts of it many more times.

I brought along with me tonight a little book that is sort of a proof. I thought perhaps you wouldn't quite believe me—that is, you might think my memory wouldn't be entirely accurate.

If that prairie mother had only known that I was going to be here tonight, at this wonder-

ful meeting, in the presence of these great people, she would have been so frightened, I am afraid, she wouldn't have been able to read to me. Well, I am grateful to her that she helped me to know and read the Bible. Here is the little New Testament "presented to Johnnie Finley by his minister as a reward for committing the eighty questions of the Child's Catechism"—and I was then five years old. This Testament came from the American Bible Society in New York.

I am to speak about the "Bible in the Modern World." When I began to prepare for this address a long time ago, it wasn't a modern world then. When I was a boy, the earth was created in the year 4000 B. C. According to many authorities since then, the world has grown in age to, well, a million years at least; so that it was a long, long time ago when I began to make my preparations!

However, as a matter of fact, I have had to prepare this address in the midst of pressing matters, in a few hours. Still it does, at any rate, contain a few intimations of the preciousness of that book. In my boyhood, or youth rather, I once had to make an oration, and I mentioned in it, several times, quotations from the Bible. Some time after that, I came East, and one of the Chicago papers had an editorial calling attention to the fact that boys in my generation read the Bible, knew the Bible; and then it went on to make a very complimentary reference to me, and said this young man would have proved probably that he could have amounted to something in life, except for his untimely death. I had come East, and they assumed that I had died.

I have read that, in the Koran, the Christians are frequently referred to as "the people of the Book." It is a discerning characterization; for it is in the Book that our institutions have their roots,—in its poetry, its proverbs, its Psalms, its parables, its commandments, its Lord's Prayer, and the Sermon on the Mount; even if froward humanity does not always follow its divine teaching.

But if we are to continue to be "the people of the Book," if it is to remain our great devotional epoch, we must read this book; we must study it; we must make it a part of our daily life, even as our ancestors did. There is no other book that we could not do without. Some of us have written books; but the world can do without those. There is no other book with which alone we can do. We have been celebrating in the last few years the anniversaries



of the gift to the world of the great books of Shakespeare, of Dante, Cervantes, and so on. But these books, wonderful as they are in their revelation of the genius of the human mind, and in their many relations to human minds and hearts, are not vital to our spiritual life as a people. This book is.

I do not know, as Huxley himself has intimated, by the study of what other book our children are, as he put it, to be so much humanized or made to see the relationship of this life to the two eternities between which we travel across the earth.

I do not know how one can know the full beauty and strength and richness of our English speech, or have mastery of its use, who has not intimate acquaintance with its phraseology, its imagery, its poetry. I do not know how one is to keep one's faith in the irresistible downfall of moral evil or in the persistence of infinite good, who does not have constant refreshment from this living well.

Reference has been made to President Wilson. I cut from a tribute to him by some one who saw him intimately when he was in Paris at the Peace Conference, this statement: "Sometimes in his bedroom, as we talked, my eyes shifted to the little table near the head of the bed. Upon it lay a leather-covered Bible, one of the familiar Bibles with thin paper and flexible cover. But this Bible had been worn with reading, until the leather was shabby and the leaves loosened and soiled. We know the source of his strength."

And there comes to me a memory of another great man, whom I knew out in the land of the Book—General Allenby, the man who recovered the Holy Land for the world. One night I went down to spend an evening with him. I was then a Colonel, so called, and I was afraid he would ask me about my military career. I was very nervous as to what we should talk about. But we hadn't gotten very far into the evening before I found that he was a Bible scholar, and we began to talk about the Bible; and before the evening was over, we read together some passages from the Bible, I remember, particularly the thirty-fourth and the thirty-fifth chapters of Isaiah. And I remember I have had a letter from his mother, who was over ninety years of age, and who said, "I early became convinced that my son was chosen of the Lord for the recovery of the Holy Land." You may know what sort of background that great hero of the war had, who was brought up on the Bible, by that Christian mother.

Professor William Lyon Phelps said at the celebration of the landing of the Pilgrims, that although they did not bring a library, they

brought a book out of England. The King James Version of the Bible was then a new book. It is hard to think that it was ever new. We somehow feel that it existed from the beginning. It was only nine years old. That book, Professor Phelps says, "is the best written book in the English language, greater than that of any philosopher or novelist, because it contains in its own pages the greatest novels, the greatest short stories, the greatest essays, and the greatest philosophy and the greatest beauty of thought that any language combined, greater than all other books in the world can rival." Professor Phelps added that no group of people could be rightly described as uneducated who read and knew the Bible. Because of their intensive training in the Bible, the Puritans, he said, were educated in the best thought, philosophy and religion.

When Stanley was in Africa, with only the Bible and a newspaper, or wrappings of newspapers, he said, "I saw, in my loneliness, there was a difference between the Bible and the newspapers. The one reminded me that apart from God my life was but a bubble of air, and it made me remember my Creator." I will not repeat what he said about the newspapers; for what he said, in all fairness is not applicable to all newspapers. I don't think it accurately describes, for example, the paper which I happen to be associated with.

I wish that we might organize—I have made this suggestion once or twice before, in other places, but I repeat it now for ourselves—organize a Brotherhood of the Book, membership in which would involve a daily, systematic, regular reading of the Book, I will say not instead of, but along with, the newspapers; and keep in our lives, enriched by contemporaneous human experience, this consciousness of the long past, and the imminence of the infinite. And I should like to suggest that we, who are gathered here, the friends of Dr. Haven, might organize ourselves into a particular section of that brotherhood, the "Haven Brotherhood of the Book."

Shakespeare has made particular reference to the Havens: He says—this includes you Mrs. Haven—it is in the plural. I think it is in "Richard II"—he says:

All places that the eye of Heaven visits, are to wise men and poets happy havens.

The eye of Heaven has certainly looked on you, Dr. Haven; for to us, who are all wise men and women—I am following the quotation—you are for us a "Happy Haven." And when we all come together somewhere beyond this life, if you are there before us, we shall know, in the language of the prayer book, that we have at last reached our desired haven.



# The Bible among the Nations

By William Ingraham Haven

**M**R. Chairman, Ladies and Gentlemen: If I were not a "happy Haven" at this hour, Shakespeare would certainly be wrong, for the poets and the wise, both men and women, are here. I assure you I am almost overwhelmed by these charming and delightful courtesies. I receive them in part for myself, in part for my colleagues, and in part for the great Society which has been patient with me all these years.

Two friends are absent tonight, who would be particularly delighted to be here—our President, Mr. Churchill H. Cutting, who is detained under physician's orders by a severe cold, from which I am happy to say he is so recovering that we expect to see him in the Bible House within a few days; and Mr. James Wood, President Emeritus, who was greatly bereaved in the loss of a beloved daughter-in-law a few days ago, to such an extent that he is prostrated with the grief. These two gentlemen have been in all our Bible Society functions for years, and not to have them here without explanation would be misunderstood. I have also a telegram from my colleague for twenty years, Doctor John Fox, one of the noblest and knightliest souls that I have ever known and enjoyed as a personal friend. He sends his greetings, deeply regretting that he and Mrs. Fox are not able to be here tonight.

I look back over these twenty-five years as among the most joyous and happy years that I have ever known. And I want to say to you, what you can easily believe, that each morning it all looks as new and interesting as when I first began. A world task is something that calls out fresh enthusiasms every time the day rolls around. But I think it would be trespassing upon your courtesy, if I were to indulge in personal reminiscences tonight, tempted as I am by these theological references of Dr. Finley and Bishop McDowell, to remember that we had a President a few years ago who in a critical situation, when we did not know quite what to do, said, "We ought to trust the Lord, at least to a limited extent." I don't know what kind of theology that is, but he was a wonderfully good man.

Now, I want to ask your attention briefly, for it is not proper for me to talk very long, though I am tempted to do so, to this thesis:

"The Bible Is the Most Potent Influence in the World Today."

You will be disposed to challenge this statement, and yet, if you will look into it more deeply and think more widely, you may come to agree with this proposition—The Bible is

the most Potent Influence in the World today.

You may say: "You have forgotten the vast power of military forces in all parts of the world. You forget the armies that are in training and that are trained; you forget the enormous accumulations of military equipment. You forget the immense sums that are expended every year in the perfection and upkeep of the military establishments of the world." No, my friends, I do not. I have them all in mind. But Mars is as impotent today as the giant in the Pilgrim's Progress that was chewing his nails. He doesn't dare to lift a sword anywhere in the world at this hour in international strife.

You may say that there is no power in the world like wealth. Wealth is powerful; and it is given of God to many whom he honors by its possession, as an instrument of great and wondrous service. But wealth is as uncertain as anything in the world. Who can estimate its values. No one knows what the wealth of the world is to be tomorrow. Cart loads of money bearing values of millions are taken off to be thrown into the pulp mills, to be ground up because it is worthless. Exchanges are like the thermometer of the patient that has chills and fever,—up one minute and down the next. I do not quite agree with an elect lady, who has recently returned to this country from eighteen months abroad, who says that values are going to go the same way here. I think she is rather pessimistic, as college presidents, or professors, and especially ex-college presidents are apt to be; but wealth has no comparison in potency to that to which I am soon to refer.

You may say education is a wondrous influence in the world, and I grant it. But education only exists in limited areas. Most of the human race are uneducated. Most of the nations of the world are uneducated. Even our own proud nation has not the record for the training and scholarship of its youth that Germany had before the war; or that Japan has today; for there is a much larger percentage of children and youth of school age in the schools of Japan than in the schools and institutions of the United States of America. To our shame, we speak of Japanese as ineligible for citizenship.

Well, you may say: You have forgotten the church. The church is the supreme influence. And I have no question, when I think of the church and its far-flung missionary lines, of its mighty power in the world. When we speak



of the church, we think of the Christian Church, the Orthodox Church of the eastern branches, the Roman Church, the Protestant Churches, the whole family of Christianity. But the whole family only includes a little over one quarter of the population of the earth. There are over 200,000,000 Mohammedans in the world, not so very many less than the Christian populations. Buddhism is not far behind Mohammedism; and Shintoism and Confucianism, and all those semi-religious faiths, and Paganism, are in the darkness. What can the church do? It only reaches a minor portion, so to speak, of the twelve hundred or fourteen hundred million inhabitants of the globe.

Now, when you come to the Bible, you think of it as the seed of the church, born in the bosom of the church; but consider that, like the seed of a mighty forest, it is flung far out beyond its borders. I do not question for a moment that the Bible has sprung—the Old and New Testaments—from the church, and that it owes its life to the spirit of God working through the church. But a forest has seeds, millions of seeds. Some fall to the ground, and are taken away by little creatures that hide them for their own use, out in the open, long distances from the forest; some, the birds of the air take and carry to far-distant places; some, the winds of heaven blow over mountains and over rivers to strange lands. So the Bible, the seed of the church, has gone where there are no representatives of the church; has reached millions of people that are hostile to the church, that are aloof from the church, that would not receive an emissary of the church, that have never heard of the church. This book comes into their hands and opens to their minds the truths that are in it. It is mightier in its influence than all the forces to which I have referred.

It has entered into all the great languages of the world. More than 700 languages and dialects have been conquered for the Bible. Let me give you an illustration of just what that means.

The other day there sat at my table a Southern Presbyterian missionary just back from the Belgian Congo, who told me how his predecessor went out there less than twenty-five years ago to a people who had a speech rich in grammatical construction and with a considerable vocabulary, but of which no word had ever been put into writing. He had, phonetically, to grasp that language, to put it into writing, and translate the Bible into it. The whole literature of that people has come out of the conquest of that language by the Bible, entering into it, transforming it, giving it a place among the languages of the earth. I could

tell the same story over on the East Coast of Africa, among the Sheetswa, where a missionary came back and brought to me his manuscript of a New Testament for nine millions of people that never had a written word in their tongue, until he translated the New Testament into it.

Up here in St. Luke's Hospital I stood by the bed of a veteran of the cross, who, when he graduated from Yale University, took his young bride with him and went away on a sailing vessel, of which he was the master, around the Cape to the Islands of the Pacific. In the hold of that vessel was a little frame house, knocked down, put there for future use. After weeks and weeks of sailing he came into a lagoon, a little harbor out there among those islands. He dropped anchor and went ashore, and made his palaver with the chief, and asked if he could stay there for a while with his wife. The chief pointed to a tree and gave him the privilege of setting up his house under that tree. Then he and his wife and the people on board the ship set up that little house, and he saw that ship sail out of that harbor. You can imagine what it must have been to him and to his wife, to see that ship sail away. He frequently sat on a log of wood, in the open, and saw the boys run around the open places and up and down the trees, and listened to what they said to each other. When he saw them climbing the trees, he tried to catch the words they spoke, descriptive of such climbing. He was getting ready for Zaccheus. So with all the other activities of this people, he studied their speech, formed a written language out of the phonetic, translated the New Testament into it, and then the Old Testament. He had come over here to put through the press in the old Bible House, on which the earlier editions were printed, the ninth edition of that Gilbert Island Bible before he went up to St. Luke's for his last illness. He had seen that people learn that book. He had seen them build their schools and their houses of worship. He had seen them celebrate the gatherings of their groups into organized churches. He had lived to see a simple island people transformed by the power of his work through the entrance of the Scriptures into their speech.

Not only has the Bible conquered languages at their very beginning, but it has taken old languages like the Korean—and all of this within the last twenty-five years that we are thinking about—and the Koreans, fourteen to twenty millions of people, have had the Bible given to them in their language—an old language, with an ancient literature.



I hold a list here, page after page describing such work carried forward under the care of our Versions' Committee that has occupied the attention of the Society during the last twenty-five years,—revisions of missionary versions in China and in Japan, translations and revisions of Bibles in the languages of Africa, for the translations and revisions of versions in the languages of the Turkish Empire, the beginnings of work for the Philippine Islands,—there is one in our company here tonight that might say of this: "*Magna pars fui*"—in which ten dialects have been conquered in the last twenty-five years, and the Scriptures translated into them for the seven or eight millions of people in the Philippine Islands.

The Bible, I say, has entered into and mastered these languages for the lofty ideals and the divine revelation that in our own English Bible we speak of as the glory of our tongue.

It has not only conquered these languages; it has penetrated the literatures. Life creates literature. Literature in turn creates life and literature. The literature or the life of the Bible has created the great literature of our English speech; so much so that when a professor of English literature in the Imperial University of Tokyo wanted to take his classes into the study of the great classics of English speech, he sent to our office in Tokyo for Bibles, because, he said, "they cannot understand this literature unless they know the Bible." Hours might be taken to show how Shakespeare and Milton and Tennyson and Browning and Lowell and Whittier and the great orations of England and America are saturated with the Bible.

It has not only penetrated these higher literatures, but it has come into the current literature of every day, much more than you would imagine. I have picked out at random some suggestions of that sort—some serious, and some not so serious. Here is an advertisement of a great store in this city, that says: "Though many things shown at so and so are useful, there are others which, like the lilies of the field, toil not, neither do they spin. They do nothing, and they do it exceedingly well." There is a restaurant that faces you on almost every corner in this city, that the other day said: "The first dish of which any record exists is the pottage of lentils for which Esau sold his birthright. And lentils, as they are still known in the Mediterranean countries, are the great food staple which we call beans. Those who have enjoyed the delicious beans served at so and so, can appreciate the temptation to which Esau yielded."

Here is another: "When there shall be no more 'Marthas.' Every town has its Marthas

and Marys. Martha was cumbered about much serving. Some day all the world will realize that most housework can be done by little electric motors, which cost three cents an hour to run. Then there will be no Marthas." Or take the humorous things of life in a campaign for the presidency. At one of the last elections an orator said, "Arkansas is the only state mentioned in the Bible. It says: 'Noah looked out of the Ark-and-saw.'" Out in the West, where Dr. Finley says he was raised, the following sign was nailed to one of the slender posts supporting the roof of a country store. "Don't hitch your bronchos to the pillars of this temple. Remember Samson!" It shows they were expected to know the Bible.

But come to the higher regions of our everyday speech, and you find Mr. Roosevelt, in the utterances in the early part of the war when we were discussing 100 per cent Americanism, saying, "Either a man is absolutely an American and nothing else, or he is not an American at all. Any one who comes here and looks back to the country from which he came, will do well to read the parable of Lot's wife, and I will do all in my power to turn him into a pillar of salt."

And I conclude this group with a quotation from a letter that Woodrow Wilson, then President, wrote to Seth Low, once mayor of this great city. He says:

"My dear Mr. Low:

"I have had very much in my mind recently, in connection with these important matters, the second, third, fourth, fifth and sixth verses of chapter thirty-three of the Book of Ezekiel: '2 Son of man, speak to the children of thy people and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; 3 if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 4 then whosoever heareth the sound of that trumpet and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 5. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hands!'

"Cordially and sincerely yours,  
WOODROW WILSON."

No wonder his Bible was worn thin!  
Now, what is true of the current literature



of this country, is true of the current literature of foreign lands. There are more references, in the newspapers of Japan and of India and their magazines, to the Bible and allusions to its characters and scenes than to any of the literatures of their own lands. The Bible has impregnated those lands.

It has gone 'way beyond literacy. Those who have been able to read have gone out and gathered groups about them, old people, strangers, etc., who have listened to the story of the Bible which they could not themselves read.

It has gone by missionary distribution, deliberate and of full purpose, by an army of colporteurs visiting all the lands where these flags are (pointing to the flags on the tables), and other lands whose flags we could not secure; and in these last twenty-five years, 86,541,975 volumes of these Scriptures have been thus circulated among the peoples of this earth. Nearly a hundred million, flung out, as the seed of the church, where the church has gone, and where no church has gone. By this means many have been brought to a saving knowledge of God through the Holy Spirit.

If any one does not believe that the Bible alone can win people and lead them to Christ, they do not believe in the Holy Ghost. Testimony could be given here by the hour, showing that the Scriptures alone have opened the hearts of men and brought them into peace with God.

The Bible is everywhere "confronting and overcoming the selfishness of this world." The cardinal sin of this world is selfishness. We may call it materialism; we may call it Imperialism; we may call it "Main Street"; we may call it "Tea Pot Dome." It is everywhere, or rampant everywhere—not triumphant—but when all is said, it is simply selfishness. Against this we have the impressive warning of the Saviour: "Take heed and beware of covetousness." It is the winter of the soul. But let us look more closely. Everywhere the winter is breaking up. Here at home, even discounting politics, the heart of this nation is against graft and will give it short shrift if it discovers it in public affairs. Autocracy has gone. We used to sing when I was a boy:

"O where are kings and empires now  
Of old that went and came?"

I never imagined that I should live to see—Excuse the English—all of them went and none came. There are no kings left in the world today, except those that are symbols of the sovereignty of the people. Even in Russia, which seems to many of us a stronghold of

autocracy, in spite of the fact that millions of people are more their own masters, I believe, than ever in their history, strange forces are at work. The two most popular poems of these recent years in Russia are: Alexander Blok's "The Twelve," and Audrey Byelly's "Christ Has Arisen." The Russian people read those poems. They interpret them in the terms of their industrialism. But the Saviour is brought into their speech and thought; and where he enters, selfishness must go.

I believe the world is a vastly better world today than it was twenty-five years ago; that the progress of the Bible among the nations is breaking up the hard-frozen earth and making it ready for the springtime of hope. I agree with Mr. E. S. Martin, one of the wisest observers of the ways of men in this nation, when he said recently: "As a matter of fact, there is ground for belief that the Sermon on the Mount never seemed so reasonable to so many people, never went quite so strong in the affairs of the world since it was preached, as it is going at this moment. In the immense muddle of the nations which the war has left, the salvaging of the remnants of the world seems more and more to depend on the willingness of men to forget their enemies and, indeed, to love them." And he goes on to say, "There never was a time when so many people had begun to realize that behind the Sermon on the Mount was by far the greatest mind, the most astute, the most merciful, and the most practical that ever came to earth."

The Bible, the story and revelation of Christ is building up the Brotherhood of the World. When you read that the Singapore base is being retired for further consideration; and that Ghandi's prison doors have been opened, when you find that in this country we are taking a less hard and dark view of the way we ought to tie ourselves up with the nations of the earth, and are willing to give more freedom to the free spirit of peoples in making their adjustments; then you realize the movement of this sense of brotherhood among peoples, and that what the Bible teaches—that all men are of one family, with one Father—is winning its way in the affairs of the world.

Let me, in a closing moment, exhort a little and say, Build your great cathedrals; yes! enlarge your great universities; yes! extend and place everywhere your great hospitals and homes of healing; yes! advance your vast missionary movements; yes! and endow them. Endow them richly! But do not forget the book in which are the words, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not



perish, but have eternal life." Sow your cities down with this book; broadcast it in every town and hamlet and to the solitary dwellers in forests and prairies—send it out to all peoples in all lands. Give to it of your little, or of your wealth. Endow it with millions. Where we send forth five millions of volumes a year, we

ought to send fifty millions, for the healing of the world. But, above all, trust it—hide it in your own hearts! Believe in it, and in Him who is revealed in it; and may you have the joy of the promise: "He that followeth me shall not walk in darkness, but shall have the light of life."

## The Gospel Goes into Tibet

By Rev. G. Carleton Lacy, Secretary, China Agency



MOUNTAIN BARRIERS OF TIBET OVER WHICH THE GOSPEL HAS GONE

**W**E sat together in a tingtze (pavilion) overlooking the Kiating City wall. Below rushed the turbulent Ya River. Just beyond the corner of the crenelated wall, it joins the clear waters of the stately Min, where the further bank rises in two sheer cliffs of red sandstone. In the face of one has been carved a giant Buddha, 380 feet high, who grinned across at us, and never noticed the passing boats and toiling boatmen, whom he was set to protect from the dangers of the rapids that dash at his feet. Away to the south, almost lost in the May-day haze, we could discern the faint outline of the "Kin Ting", "Golden Summit" of the sacred Mount Omei.

### A Never-to-be-forgotten Experience

I had just come down from that lordly peak, which rises ten thousand feet right out of the plain. Its wooded sides, dotted with temples, re-echo the laughter of the crystal waterfalls, and are alive with chattering, swinging monkeys, multicolored birds, and the climbing,

praying pilgrims. On that summit we worshipped the Lord in the beauty of holiness, exclaiming, "Holy, holy, holy, Lord God of hosts! Earth and heaven are full of thy glory,"—while the monk at our side, equally enraptured, muttered repeatedly his "O mei to fu, O mei to fu." In the glory of golden sunset, and in the still beauty of early morn, we gazed across the cloud-hidden world below, to the majestic snow-covered mountains of Tibet, —the ranges and peaks that shut away that mysterious, hidden, lama country from the world that you and I know. That was a never-to-be-forgotten experience.

Now I was back in the city of the plains, talking with the man who had just come out of the weird, appealing borderland. He was telling me of how he sold Scriptures among the Tibetan traders and lamas who journey into Tatsienlu. Isabelle Bird Bishop had caught my boyish imagination twenty years ago with her travel books; yet there was not



in all her writings the gripping thrill of this man's stories.

#### Unprepossessing, but——!

He was very unprepossessing in appearance. His long blue Chinese coat was of simplest material and pattern, and his leather shoes of Chinese make. His light, rather ragged hair was turning perceptibly silver, though the huge pith helmet, which now lay on the table, fully hid all his hair and half his head when he walked the street. Yet, his face was well weather-beaten. Someone had called him a nomad; but outside the mountain fastnesses of the Tibetan borderland, his name was written with a string of most honored suffixes: Rev. J. Huston Edgar, F.R.G.S., F.R.A.I.

#### Fascinating Letters

Heretofore he had been known to me through his research work in Szechwan, his occasional articles in magazines and newspapers, his fascinating letters to the Bible Society office, and his requests for more Scriptures to supply the Chinese and Tibetans. We had received a card that read, "Can you get me 10,000 Tibetan portions sent to T. T. L. (Tatsienlu)? If you telegraph for them, I shall pay the damage. Tremendous possibilities up here, and I am almost out of Tibetan literature. Kind regards. Sincerely, J. H. E." And an early report had said, "On my journey to Tatsienlu about six thousand books were sold, and now in this town I am almost daily on the street with Tibetan and Chinese literature. Tatsienlu is like the end of a fan to which innumerable crinkles converge. Hence traders and others of all social positions from distant parts of the Tibetan uplands visit the town,

now the capital of the marches, with their peculiar products, which are sold or exchanged, and tea, dry goods, and other commodities carried to distant and often unknown regions in Tibet. In satisfying the curiosity of the nomads by showing them through our premises, by visiting the trading depots, and accosting almost every man I meet, it is possible to get in touch with almost every man who comes to town. And I imagine that a Tibetan who evades me is quite an adept at getting round corners! As a rule, they are all very friendly; and it is no unusual thing to see a wild bevy of nomads, smelling like smoked hams seasoned with asafoetida, dancing around the missionary with their tongues out. A nervous person might imagine a scalping rehearsal, preparatory to sanguinary torments, was being enacted; but it is only a party of Litang nomads demanding copies of our 'best literature.' They have friends in distant lamaseries who can read, you know! The inquiries for Bible portions have become so frequent and insistent from inland regions like Golo, that Chinese are suggesting buying up loads of books to take in as an article of barter."

#### Missionary Anxieties

Now we sat face to face, under a large hwangko tree, and this wizard at distributing Scriptures told me how it was done, and some of the results. There were remarkable stories of men who had found Christ through the Book. It was fascinating! At last he picked up his big hat to go, suggesting that we might meet before the end of the summer in Shanghai. "Can't you go down river with me tomorrow?" I urged. "No," he replied; "I am waiting for a wire from Tatsienlu. Mrs.

Edgar has been seriously ill. The French sisters are caring for her. It is a ten days' journey from here back there to her. It is a year and more since I have seen my boy, who is in school at Chefoo. I was going out for a little holiday with him. Now I am waiting to know which way to go."

"But listen," he added. "When I do come up river, I want to come by small boat and bring several cases of Scriptures and sell in every town and village along the river bank. In this Scripture distributing I have to pay my expenses; the mission gives no travel allowances to cover it."



PORTION OF THE GREAT LAMASERY OF LABRANG  
Several Temples Are Overlaid With Pure Gold





A TIBETAN HOUSE INTO WHICH THE PRINTED GOSPEL WENT AND WON THE OLD MAN OF SEVENTY-EIGHT, TO CHRIST

An Opportune Draft

A few weeks later, when I got back to my

office in Shanghai, there was waiting for me a draft of \$92, forwarded from the Bible House in New York, "for distributing Scriptures in Tibet." Of course, it did not take long to decide that Edgar was to have that for his expenses,—the best colporteur in the land.

Tibet Suffers by the Japanese Earthquake

Shortly afterwards came the Japan earthquake, with the destruction of the Fukuin Printing Company and the loss of all the plates for producing the Tibetan Scriptures. It will be an expense to replace them, and take time. Meanwhile, this intrepid evangelist will keep on telling the story and distributing Gospels in Chinese. And having talked with the man himself, I am satisfied that the Tibetan traders, who meet him in the Tatsienlu market, will not return untouched to their mysterious country. It may take months to get more Scriptures sent to him in their own language, but the gospel story will find its way, so long as J. Huston Edgar, F.R.G.S., is on his job.

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Notes and Comments

A HAPPY aftermath of the testimonial dinner to General Secretary Haven was a contribution of \$2,000 to the general work of the Society, sent in through Secretary Haven by an anonymous donor who was present.

A CALENDAR of the Union Church, Manila, Philippine Islands, recently received at the Bible House, has this interesting paragraph as a comment on the Great Commission in Matthew 28: 18-20:

And this is the reply of Protestant missions to that command here. There are now 227 American missionaries in the Philippine Islands. Two hundred and seventy-five Filipino lay workers are associated with them in the conduct of various missionary institutions; and there are 250 ordained Filipino preachers with upwards of 1,800 lay preachers and evangelists and 100 deaconesses and Bible women. Church members number 110,000, and there are many more adherents. There are fifteen hospitals besides dispensaries. And six of these hospitals maintain nurses' training schools. There are 4 orphanages, 12 mission schools, one of which, Silliman Institute, is numbered among the great missionary schools in any land. There is a Union theological seminary with Bible training school, high school and college departments. The missions also operate 27 dormitories for students of the government schools. They have invested \$3,500,000 in various institutions, this sum not including the value of church buildings and chapels scattered from Mindanao to Northern Luzon.

We might add to the facts above that since its establishment in 1899, the Philippine Agency of the American Bible Society has cir-

culated 2,024,083 volumes of Scriptures. The British and Foreign Bible Society, which carried on work in the Philippines from 1898 until 1919, then transferring it to the American Bible Society, had circulated 1,182,385 volumes.

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THE editor of the *Matilda Ziegler Magazine*, which is issued in New York Point and in Revised Braille Grade 1½ and circulated free to all the blind who can read these systems and desire it, in a recent letter referring to the desire for the Scriptures, says:

It is interesting and rather pathetic, too, to know that if a blind person dies, and his friends offer to donate a copy of the Bible, and we announce it in the magazine, it frequently happens that there are thirty, forty and fifty requests for this copy of the Bible from blind people.

We have been happy in co-operating with Mr. Holmes in meeting many such requests.

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THE Massachusetts Bible Society, which has the largest work of any of the state Bible societies, reports in 1923 a circulation of 252,659 volumes in 41 languages. These include donations of \$4,000 worth of Scriptures.

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ONE of our Agency Secretaries noted that a tract society which works throughout his territory had reported a total circulation of 15,000,000 pages of religious tracts, and that



its budget was \$47,000.\* This suggested a similar compilation of the work of his Agency, with the resulting disclosure that under his budget of \$16,000 he had circulated 130,000,-000 pages of Scripture.

ONE of the cheering statements at the Secretaries' conference was that of Dr. Marston, of the Central Agency. He said: "The Bible is on its way back to the public schools. The Board of Education at Memphis has purchased, with its own funds, from my Agency, 800 Bibles, to be placed in the schools; and the city of Louisville, Ky., has done the same. Youngstown, Ohio, has passed a resolution that the Bible should be placed in its public schools."

IT is pertinent in this connection to record that instruction is being given on the Bible at the United States Military Academy at West Point. The American Bible Society united

with the American Tract Society in presenting five hundred Bibles, to be placed in the rooms of the cadets, each stamped "West Point Barracks." This was the result of a request from the chaplain endorsed by the commandant.

A FRIEND from Portland, Oregon, sends the following letter from Puebla, Mexico:

God have mercy upon Mexico! There is much blood shed here. Many officers ask me to pray for them. This time of revolution is very good opportunity to preach the Gospel, people fear God more.

If I had 10,000 New Testaments now, it will do very good work for our dear Savior. I wish I had. I could give away every one; but I have none. If many American Christians knew that, I know they would send me. Here in Mexico are very scarce the precious Word of God, for that reason they kill one another so much. God is not known here, and the enemy do what he want.

If American Gov't send 2 million holy books, it do better than bullets and rifles. God bless the American people and land. God have mercy on this land.

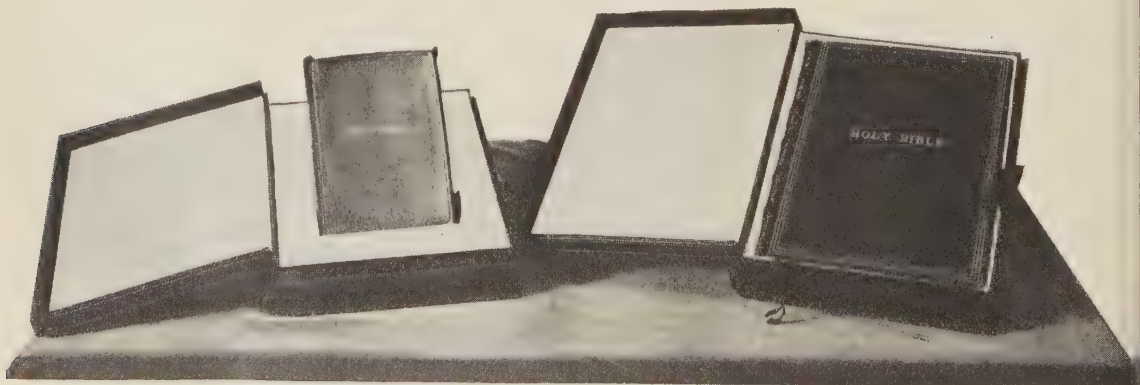
JOSE MERE.

## Bibles for the Prince Regent of Japan and His Bride

THE picture here shows two Bibles especially prepared by the American Bible Society for presentation to the future Emperor of Japan and his bride, in connection with their wedding. A committee of Japanese, representing Christian bodies in Japan, had in hand the arrangement for the presentation. The books were beautifully bound and encased in especially prepared and handsome boxes.

The widespread acceptance of the moral teachings of the Bible—an outstanding feature of Japan's half-century of development—and the general observance of the Christian Sunday throughout the empire, make this presentation especially appropriate. Christian morals and ethics are permeating and silently working in

every phase of life, from the Buddha stronghold to commercial circles. Since only one out of every three hundred of the Japanese is a member of the Christian church, the natural question arises, Whence comes this Christian influence? It is largely a result of the widespread circulation of the Christian Scriptures, of which over 5,000,000 copies have been supplied by the American Bible Society alone. During 1923, over one-quarter of a million copies were circulated. The great earthquake seems to have increased the demand, even beyond the means of the Society to meet it, especially because of the heavy losses through the earthquake. And yet, the circulation of 1923 was larger than any previous entire year.



BIBLES FOR THE PRINCE REGENT OF JAPAN AND HIS BRIDE



## Resolution of the Maryland Bible Society

WHEREAS, the Board of Managers of the Maryland Bible Society, a state Auxiliary of the American Bible Society, has been apprised of the fact that this great national Bible Society will commemorate the completion of twenty-five years of service rendered by the Reverend William Ingraham Haven, Doctor of Divinity, Doctor of Laws, as one of its General Secretaries;

*Be It Therefore Resolved,*

First, That we express our gratification in the happy relationship sustained with the American Bible Society, since the date of our organization in 1833.

Second, That we congratulate the American Bible Society because of the splendid progress it has made throughout the course of its history, under the leadership of the able men who have developed the organization and directed its work in the world.

Third, That we express the high esteem in which we hold Doctor Haven and our deep appreciation of his splendid service, always courteous and considerate, ever alert, with the vision and passion for kingdom building in the world for the Master, and his manifest missionary statesmanship, of which we all can feel proud. We wish for Dr. Haven continued good health, the largest success in Christian service, and

for the Bible Society he represents unprecedented progress.

## Resolution of the Chicago Bible Society

WHEREAS, on January 2, 1924, Rev. William I. Haven, D.D., LL.D., completed twenty-five years of continuous service as Secretary of the American Bible Society,

*Therefore, Be It Resolved,* That the Chicago Bible Society felicitates the American Bible Society in having had the uninterrupted services for twenty-five years of Dr. William I. Haven, a man of unreserved consecration, far-visioned statesmanship, inventive Christian initiative, and wholly disinterested investment of his time and talents.

We also congratulate Dr. Haven in being permitted, in the order of divine providence, to invest his life in such a large sphere of service, and to exercise a ministry so vitally related to human welfare, the permanence of our Christian civilization, and the establishment of the kingdom of God.

We pray that he may be spared yet many years to disseminate the Word of God,—the leaves of healing from the tree of life for the healing of all nations,—and that the new year, 1924, may bring to him and to the Society argosies of untold blessings.

## BIBLE SOCIETY RECORD

EDITORS ..... *The Secretaries*

NEW YORK, MARCH, 1924

AMERICAN BIBLE SOCIETY  
Bible House, Astor Place, New York

### FEBRUARY MEETING OF THE BOARD

THE tenth stated meeting of the Board of Managers of the American Bible Society, in its one hundred and eighth year, was held at the Bible House, Astor Place, on Thursday, February 7, 1924, at 3:30 o'clock p. m., Vice-President E. Francis Hyde in the chair.

Devotional exercises were conducted by the Rev. A. F. Ragatz, D.D. Secretary of the Western Agency, who read from the second chapter of the Epistle to the Philippians, after which he offered prayer.

General Secretary Haven explained that the absence of President Cutting was due to a severe cold, which was abating. He also reported that President Emeritus Wood was absent because of a death in the family. On motion, a minute of sympathy was adopted for transmission to Mr. Wood.

The death of the Rev. James Law, D.D., of Spartansburg, S. C., formerly an Agent of the American Bible Society and for several decades

stated clerk of the Presbyterian Church, U. S. was reported. The Secretaries were requested to prepare and send a memorial resolution to the family on behalf of the Board.

The death of the Rev. James I. Good, D.D., president of the Missionary Society of the Reformed Church in the U. S., and a loyal friend of the Bible cause, was reported. Personal tribute was paid to him by Mr. Ellwood M. Rabenold.

A memorial minute on former President Woodrow Wilson was unanimously adopted by rising vote. [It will appear in the April RECORD.]

The following memorial minute on Mr. Frederick Frelinghuysen was unanimously adopted by rising vote:

In the death of Mr. Frederick Frelinghuysen on the first day of January, 1924, the Board of Managers has lost a member who had unusual links with the American Bible Society, as well as an unusual place in the esteem of those among whom he moved. Both his father, Frederick T. Frelinghuysen, and his great uncle, Theodore Frelinghuysen, had been first Vice-Presidents, and then Presidents of the Society. The former held such double relationship twenty-two years, from 1864 to 1885; and the latter, thirty-two years, from 1831 to 1862, seventeen of them as President—the longest term as President in the history of the Society. Mr. Frelinghuysen was true to the high record of private virtue and public service of his ancestors. Born in 1848, after graduation from Rutgers College in 1868, he took the law as his profession, but was gradually involved in the direction of the Mutual Benefit Life Insurance Co., of which he first became a director, and in 1902,



president, continuing as such until his death. His ability and integrity, his fine spirit, refined appearance, and avowed Christian faith won, as they deserved, appreciative recognition and large responsibilities.

With flags at half mast, with an assembly which more than filled the church, and with representatives present of the many walks of life with which Mr. Frelinghuysen had constant touch through his varied interests and services, the city of Newark, N. J., of which he was, perhaps, the first citizen, testified to the very high esteem in which he was held.

The Board of Managers would join with other bodies in making record of its appreciation of the character and spirit and services of Mr. Frelinghuysen, and extending to the members of his immediate family its very sincere sympathy in the bereavement which has come to them; while it rejoices in the memory of another who has brought distinction to the name he bore, and added his contribution toward the betterment of the land of his fathers, and the extension of the kingdom of his Lord.

Mr. J. Henry Baker, a director of the Maryland Bible Society and a Vice-President of the American Bible Society, and the Rev. James H. Hyatt, D.D., executive secretary of the Society, were introduced to the Board.

The following minute on the completion of the Maryland Bible Society's gift of the Cristobal Bible House was adopted:

The American Bible Society desires to express to the Maryland Bible Society its most sincere gratitude on the completion of its payment of Fifty Thousand Dollars (\$50,000) for the erection of the Bible House, at Cristobal, in the Canal Zone, at the Atlantic entrance to the Panama Canal. On the occasion of the Society's Centennial, in 1916, the Maryland Bible Society then under the presidency of the Rev. Dr. John F. Goucher, made one of the most munificent gifts to the Society received during its history. It came forward and offered to erect at its own charges a building, to serve as a home for the work of the Bible Society in the regions adjacent to the Panama Canal, the great waterway of the nations. The broad vision and clear discernment of Dr. Goucher, who was a citizen of the world and of the kingdom of God, as well as a citizen of Maryland, led the governing Board of the Maryland Bible Society to see the strategic importance of this center. Here the ships of all nations stop on their way to the Pacific, and on their way from the Pacific to the Atlantic. On these ships all languages are spoken, and through this gateway missionaries and other travelers journey to the ports of South America and to the Far East, and return to ports of Africa, Europe, and the United States.

The Society, realizing the value of this great gift, immediately erected, on land provided by the government of the Canal Zone, and according to plans approved by the Maryland Bible Society and the American Bible Society as well as by the authorities of the Canal Zone, a substantial and beautiful building, which is so situated that it is one of the first structures to greet the eye of the traveler as he enters the Canal. The cornerstone was laid in connection with the Latin America Congress, held in Panama, February, 1916. It bears a tablet in a conspicuous place, stating that this building was the gift of the Maryland Bible Society to the American Bible Society on the occasion of its Centennial. It has

offices and storerooms in it for the purpose of a depository and the work of the Society's Agents and Secretaries. It has apartments occupied by the Secretary of the Caribbean Agency, which covers all of the Central American Republics, Venezuela and that portion of Colombia which borders on the Caribbean Sea; and for the Secretary of the Upper Andes Agency, which covers that portion of Colombia which borders on the Pacific Ocean, Ecuador, Bolivia, and Peru. It has also suites of rooms for missionaries journeying to South America or returning to the United States, where they may spend two or three days en route without charge. Since the building was erected the Society has received scores of letters of appreciation of this opportunity and courtesy.

Year by year the Maryland Bible Society has made its payments as agreed, and now its great gift is completed. With the growing importance of the Panama Canal, whose traffic already exceeds the anticipations of its builders, the value of this gift becomes more outstanding.

The American Bible Society desires to recognize with deep gratitude this completed action of the Maryland Bible Society, with whom it has had such cordial relations through many, many years.

General Secretary Haven introduced the Secretaries of the Home Agencies who were present in connection with the Home Agency Secretaries' Conference; and pleasant reference was made to the fact that the day was the fifth anniversary of General Secretary Mann's entering on his duties with the American Bible Society.

The minutes of the ninth stated meeting of the Board of Managers were presented and approved.

The minutes of the standing committees were presented and approved.

The courtesy of election of the American Bible Society as a consultative and cooperative member of the Home Missions Council and Council of Women for Home Missions was accepted.

General Secretary Haven reported the resolution of the Foreign Missions Conference on the subject of opium; and also the suggestion in regard to observation of the first Friday in the Lenten season for prayer on behalf of the missions in North America. It was resolved to concur in this latter proposal.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of December: Arabic-Levant, 5 volumes, valued at \$50.94; Brazil, 6,159 volumes, valued at \$2,940.76; Caribbean, 3,976 volumes, valued at \$893.84; Japan, 22 volumes, valued at \$41.40; La Plata, 43,115 volumes, valued at \$1,648.49; Mexico, 21,196 volumes, valued at \$3,916.06; West Indies, 4,327 volumes, valued at \$398.54; total volumes, 78,800; total value, \$9,890.03.

The issues from the Bible House during December, 1923, were 336,687 volumes.

The meeting was adjourned.



# CASH RECEIPTS IN DECEMBER, 1923

## LEGACIES

Holt, Nellie E., late of Dixon, Ill.	\$333 33
Swain, W. A., late of Osage, Iowa.	39 70
	<u>\$373 03</u>

## GIFTS SUBJECT TO LIFE INTEREST

Amount received during the month.	\$16,461 42
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## AUXILIARY SOCIETIES

	Rec'd on Donation	Rec'd on Account
Alabama .....		\$72 39
Cicago, Ill. ....	\$65 03	
Columbus, Welsh, Wis. ....	225 00	
Columbia Co., N. Y. East Liverpool, Fe- male, Ohio .....	25 00	7 94
Foreston, Welsh, Iowa .....	150 00	
Ionia Welsh, Wis.. Jefferson County, Shepherdstown Branch, W. Va. ....	42 00	38 81
Livingston Co., N.Y. Long Creek, Welsh, Iowa .....	50 00	35 00
Maryland .....	9 00	
Massachusetts .....		274 10
Nashville, Tenn. ....	218 19	18 48
New Hampshire. ....	500 00	
New York .....		590 77
Orange Co., N. Y. ....	200 00	3 19
Piqua Female, Ohio ..	100 00	200 00
Rhode Island. ....		104 69
Rockland Co., N. Y. ..	50 00	
Rome, Welsh, N. Y. ....	75 00	
Schorarie Co., N. Y. ....	50 00	
St Louis, Mo. ....		434 83
We'ch't'r Co., N. Y. ....	750 00	
West Pawley, Welsh, Vt. ....	47 00	
Received on Dona- tion Account. ....	<u>\$4,111 24</u>	<u>2,715 22</u>
	\$6,826 46	

## HOME AGENCIES

Atlantic .....	\$ 6,185 97
Central .....	2,687 27
Colored People, U. S. A. .	2,599 29
Eastern .....	4,986 69
Northwestern .....	3,735 83
Pacific .....	2,603 92
South Atlantic. ....	2,178 24
Southwestern .....	2,669 65
Western .....	1,686 60
	<u>\$29,333 46</u>

## FOREIGN AGENCIES

China Agency .....	\$ 17 11
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## From Home Agencies and Included in Home Agencies Receipts

From Auxiliary Societies— Penn. Bible Society. ....	\$929 30
Hunterdon County, N. J., Bible Society. ....	210 00
Somerset County, N. J., Bible Society. ....	400 00
Auglaize County, Ohio, Bible Society. ....	60 08
Churches and Organiza- tions .....	2,964 26
Individuals and Sources. ....	1,401 58
Japan Earthquake Fund— Churches .....	205 16
Individuals .....	1,048 08
Belvidere, N. J., B. S. ....	32 25
Returns from Scriptures Donated — Auglaize Co. Ohio, Bible Society. ....	108 28

## SPECIAL ENDOWMENT

Charles Howell Cooper. ....	\$ 100 00
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## RETURNS FROM SCRIPTURES DONATED

Presbyterian Board of Publication and Sabbath School Work .....	\$10 79
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## RECAPITULATION

Legacy .....	\$ 373 03
Gifts Subject to Life In- terest .....	16,461 42
Auxiliary Societies on ac- count .....	4,111 24
Auxiliary Societies on Do- nation .....	2,715 22

Home Agency. ....	29,333 46
Special Endowment .....	100 00
Returns from Scriptures Donated .....	10 79
Foreign Agency. ....	17 11
	<u>\$53,122 27</u>

## MISCELLANEOUS

Alden Memorial Fund— Income .....	\$ 13 01
Alexander Ogg Legacy— Income .....	188 28
Annuity Invested .....	262 50
Appeals Contingent. ....	20 00
Available Investments. ....	100 00
Bible House Rentals. ....	11,017 17
Bible Society Record. ....	12 00
City Agency Mng. ....	182 12
Diffusion of Information. .	14 59
General Salaries and Ex- penses .....	226 86
Gifts from Churches. ....	47,755 28
Gifts from Individuals. ....	15,054 16
Gifts for Distribution to Blind from Individuals	7 30
Income from Securities. Payable Beneficiaries. .	19,264 19
Income from Legacies and Gifts, Trust Funds. ....	5,407 40
Income from Available Investments .....	1,692 29
Irving Bank and Colum- bia Trust Company. ....	1,975 00
Japan Earthquake Fund— Churches. ....	\$5,908.70
Individuals, \$27,703.31..	33,612 01
J. Burr Legacy—Income Legacy Equalization Fund .....	539 73
Scriptures to the Blind. .	452 24
The Trade .....	177 99
Transmission Abroad ....	3,319 19
United States Trust Co. .	105 00
	<u>\$174,298 81</u>

Total Cash Receipts. ....	<u>\$227,520 58</u>
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## JOURNAL ENTRIES

Liberty Bonds, etc., re- ceived at par, as Gifts Subject to Life Interest	\$2,712 50
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# CASH STATEMENT FOR DECEMBER, 1923

## RECEIPTS

Auxiliaries .....	\$ 4,111 24
The Trade .....	3,319 19
City Agency Manufacturing. .	182 12
Bible House Rentals. ....	11,017 17
Gifts from Auxiliaries. ....	2,715 22
Legacies .....	373 03
Gifts from Churches. ....	47,755 28
Gifts from Individuals. ....	15,054 16
Returns from Scriptures Donated. .	10 79
Bible Society Record. ....	12 00
Home Agencies. ....	29,333 46
Foreign Agencies .....	17 11
Income Trust Funds. ....	5,407 40
Interest on Available Funds. ....	1,692 29
Investments Subject to Life Interest. .	19,264 19
Burr Legacy .....	539 73
Alden Memorial Fund .....	13 01
Ogg Legacy .....	188 28
Annuity Account. ....	16,461 42
Annuity Account Invested. ....	262 50
Available Investments .....	100 00
U. S. Trust Co.—Trust Funds. ....	33,000 00
Irving Bank—Columbia Trust Co.—Trust Funds .....	1,975 00
Trust Funds—Permanent, Special Endow- ment .....	100 00
Diffusion of Information. ....	14 59
General Salaries and Expenses. ....	226 86
Gifts for Distribution to the Blind. ....	7 30
Scriptures to the Blind. ....	177 99
Japan Earthquake Fund .....	33,612 01
Funds for Transmission .....	105 00
Legacy Equalization Fund .....	452 24
Sundries .....	20 00
	<u>\$227,520 58</u>

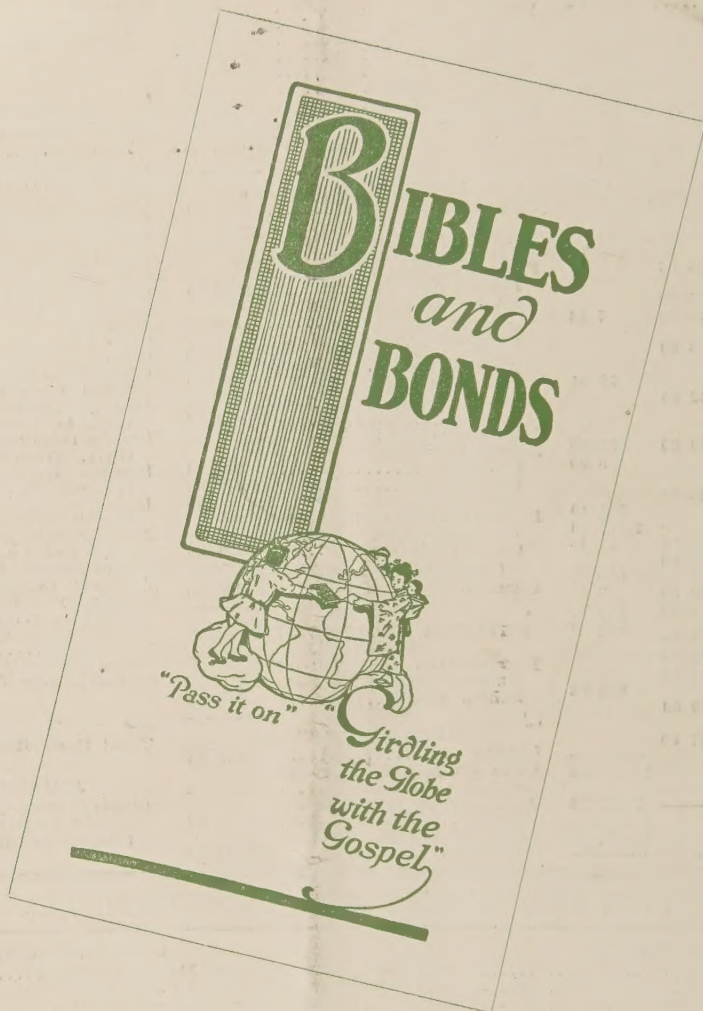
## DISBURSEMENTS

City Agency Manufacturing. ....	\$ 64,301 47
General—Salaries and Expenses. ....	4,442 12
Treasurer's Office—Salaries and Expenses. .	2,417 69
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc. ....	5,845 23
Exchange Paid .....	3,897 99
Remittances to Home Agencies. ....	10,696 42
Remittances to Foreign Agencies. ....	3,988 06
Bible Society Record. ....	52 42
Pensions .....	208 37
Income Payable to Beneficiaries. ....	4,367 99
Diffusion of Information .....	8,425 68
Legacy Expenses .....	54 60
Library .....	36 01
Japan Earthquake Fund. ....	275 74
Irving Bank—Columbia Trust Co. (for In- vestment .....	25,723 92
British and Foreign Bible Society. ....	5,401 22
Plate Account .....	45 89
Annuity Account .....	500 00
Real Estate .....	10,822 46
Church Budget Costs .....	1,085 38
Funds for Transmission .....	105 00
Auxiliaries, Payments to .....	6,888 40
Miscellaneous Home .....	75
Miscellaneous Foreign .....	263 60
Appeals .....	5,735 50
	<u>\$165,581 81</u>

Cash Balance from November, 1923. ....	1,751 10
	<u>\$229,271 68</u>

Cash Balance to January, 1924. ....	63,689 87
	<u>\$229,271 68</u>





## WRITE FOR THIS BOOKLET

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## AMERICAN BIBLE SOCIETY

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